Millennial Star

Vol. 104, No. 39 Thursday, September 24, 1942

POETRY

CONTRADICTION

"Things are dead around here," he said.
I looked
And saw white gulls in the ploughed fields
Following the darkening path behind the plough
And greedily devouring the cool worms unearthed;
Snow melted at the edges of grey drifts
And quickly hid in the earth;
Dynamic ants dragged their first findings of the spring
Into the mouths of their waiting caverns;
Buds stirred, then blindly reached
Into the sun-washed air;
A cow impatiently urged her new-born calf
To follow after her.

My foot idly turned over a stone—
Bewildered creatures fled from the light;
The stone itself was alive;
Each fragment of the most solid part of the stone
Was a universe within itself—
Galaxies whirling in magnificent order. . . .

And I knew that all was Life;
There was nothing that was not Life;
Life ever in motion.
Beneath the earth,
Upon its surface,
Through space endlessly.

"Yes," I answered casually,
"Things are surely dead around here."

—Andrew M. Anderson.

THOUGHT FOR THE WEEK:

If you wish to appear agreeable in society you must consent to be taught many things that you know already.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk.—Doctrine and Covenants 35: 9.

★

IF THOU DO THE WORK SET BEFORE THEE, FOLLOWING IN THE STEPS OF RIGHT REASON ZEALOUSLY, STRENUOUSLY, AND CHEERFULLY, DISTRACTED BY NO SIDE ISSUES, BUT PRESERVING THE DIVINE PART OF THEE ERECT AND UNSULLIED, AS A LOAN THAT MAY HAVE TO BE RETURNED AT A MOMENT'S NOTICE—IF THOU ADHERE TO THIS, AWAITING NOTHING ELSE AND FEARING NOTHING, BUT CONTENT WITH THE NATURAL ACTIVITY WHICH IS THINE NOW, AND WITH THE FAIR TIDE OF TRUTH IN EVERY SPEECH AND EVERY WORD —THEN WILL THY DAYS BE HAPPY.

—Marcus Aurelius.

★

THIS WEEK'S COVER

Salt Lake Temple at night, brilliantly illumined by floodlight. Reminiscent of days before the irksome "blackout." The significance of the Temple spires is explained in the article that follows immediately. (See page 610.)

Unity For The Welfare Of The Church And The Nation

CONDENSED from an address delivered at the Monday morning session of the 112th Annual General Conference, April 6th, 1942, in the Assembly Hall.

By Elder Harold B. Lee

Of the Council of the Twelve

FROM the beginning of time, as recorded in sacred scripture, the prophets of the Lord have sounded the warning note to the world and to the membership of the Church. There have always been those with apostate leanings who have ridiculed, and have stood on the side-lines and made light of the efforts of those who sought to follow that counsel. It was so in the days of Noah, and that history is repeating itself at the present time.

In 1831, the Lord gave a revelation to this Church, in which He declared that "the time was not yet, but soon, when peace should be taken from the earth." That time, we all recognize, is here. In that same revelation the Lord declared:

"Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Junr., and spake unto him from heaven, and gave him commandments."—Doctrine and Covenants 1: 17.

Again He had declared, "whether by mine own voice, or by the voice of my servants, it is the same."—Doctrine and Covenants 1: 38. Not all of His commandments have been given to the Church in the writings of the scriptures.

This Conference has convened on the sixth anniversary of the launching of what we have styled the Church Welfare plan which was given to the Church by our leaders as they were inspired by the Lord. The activities of the Welfare plan have provided the greatest opportunities for spiritualizing this Church that perhaps have ever been given this people in our generation, and as we have watched it unfold and its purposes be more fully revealed, we have come to see therein a building for not only the temporal salvation but also the spiritual sayvation of the Church as well. Priesthood quorums everywhere who have rallied to that call, and have joined together as a group, have bound themselves in love and unity that has blessed this Church beyond our fondest expectations.

We have come to understand, and it is my firm conviction that the thing most needed in the Church today is a membership stimulated to action by a fervent conversion to the divinity of the calling of the brethren who preside as leaders of this Church. We have been a most blessed people above all other peoples. We have been given the power of the Priesthood. We have been blessed with a divine leadership and an inspired organizaion, and a great pioneering heritage and experience. The Lord will hold us responsible for the blessings that He has given us. and if the calamities that have been foretold come upon this people, they will come because we have not done our full duty, and we have not made the most of our

opportunities, nor have we discharged the responsibilities we bear before our Heavenly Father.

We have had many evidences of the power manifesting itself from the united team work of Priesthood quorums. We have witnessed that wherever Stake welfare groups have followed the counsel of the leaders, and have banded together as regional organizations, when there was a disaster or an emergency, as was the case in southern Arizona during a serious flood situation, we have discovered to our delight that the way was provided by which true brotherhood was fostered. We have noted how Priesthood quorums have made large contributions; with but very little effort when they worked unitedly together. We have seen how great amounts of produce have come from those who saw in their assignment not merely an out and out contribution, but a chance to work together and to develop together, on a permanent foundation, some project of which their community was capable.

We have been delighted to observe throughout the Church an attempt to study the basic reasons for our economic difficulties, and in farming communities we have noticed that farmers have set their goals to two prime objectives, namely, first to produce all they can on their own farms, for their own living; and second, to make an all-out war on debt. The analysis of how that work should be done has been something that I am sure would provide intelligent and profitable reading for those who are struggling with these problems.

We have been asked to be patriotic. This Church has a record of accomplishment that is a delight to all of us, and a testimony to the world of the patriotism of this people. We have been sending our boys into the army, and will continue to do so. We will buy war bonds and stamps. We will pay inordinate taxes, for the carrying on of the work for the buying of planes and munitions of war. We will produce and conserve foodstuffs, that there may be sufficient of the necessities to carry on, as we have been requested by our government.

But beyond all that, the Latter-day Saints have a responsibility, that may be better understood when we recall the prophecy of Joseph Smith, who declared that "the time would come when (the destiny and) the Constitution of the United States would hang as it were by a thread, and that this people, the sons of Zion, would rise up and save it from threatened destruction."—J. of D., Vol. 7 15.

I want to ask you to consider the meaning of that prophecy, in the light of the declaration of the prophets of the Book of Mormon times, who declared that America was a choice land above all other lands, and would be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of this land, even our Saviour, Jesus Christ—Ether 2: 12.

This is a people whom the Lord has chosen to preach the gospel of righteousness. We talk of security in this day, and yet we fail to understand that on the Temple Block we have standing the holy temple wherein we may find the symbols by

(Continued on page 621)

"Gold Plates" In Mexico

EXPLORER REPORTS TO MORMON MISSIONARIES.

From Deseret News

By Elder Jack M. Anderson

Missionary in Alabama

SOMEWHERE in the unexplored jungles of Chiapias, Mexico, lies a set of golden plates—a book of sacred writings which teach about "the great flood and the Son of God" and which foretell the coming of terrible wars.

These lengendary plates are owned by a tribe of Maya Indians who fled before the conquest of Cortez and have been lost to the world ever since. They have never seen civilization; they have never met a Christian missionary. Yet they worship three gods and understand many Christian doctrines. And they know all about the "wrong chiefs" who shall rule "the land of the bad" and lead the people to destruction.

This strange report was brought back from Mexico's "forbidden jungles" recently by an American explorer and his wife, Dana and Ginger Lamb of Santa Ana, California, who penetrated the unexplored regions of Chiapas and discovered the lost Mayas.

Sponsored by the Mexican government, the Lambs spent two years in their attempt to conquer the Chiapas wilderness. They explored the country by air and by foot. They chopped their way through tangled, tropical jungles. They sloshed through marshes, trekked across plains and scrambled over peaks.

But it wasn't until one day last autumn, while searching for a pass through some high mountains, that they spotted Kentin. At first they couldn't decide whether the long-haired, withered, little creature was a man or an animal. He was perched in a tree, hunting monkeys with his bow and arrow. And it was difficult to separate him from the monkeys.

It took three days for the Lambs to win his confidence. They tried to convince him in a dozen different dialects that they were friendly. They used their best disarming smiles and native peace signs. They even left gifts for him under the tree. But he woudn't touch them until after the whites were out of sight.

At last on the fourth day he ventured down to greet them, laughing and jabbering like the monkey he resembled. He had been attracted by a fire which the Lambs had lighted. To show his friendship he placed the knuckles of his left hand against their hearts.

The next day Kentin brought Chan-Kin, chief of the tribe, with him. He also was impressed with the magic of the match, as were other of the little men who followed later.

The Lambs finally were allowed to set up camp in a clearing

near Chan-Kin's house, where they settled down to win the friendship of their hosts. Dana taught them better ways to fish and to hunt and to tan hides, while his wife showed the women new techniques in weaving, first aid and sanitation. In turn the Mayas cared for the whites when they fell ill of tropical fever.

Bit by bit the Lambs picked up snatches of Maya legendry. There was a lost city where the Mayas went to worship on certain days of the year. Only those could go who possessed three of the little clay gods which were bestowed on members of the tribe from time to time. There was a temple, too, in which ceremonies were performed.

"Indeed the religion of the lost tribe is very interesting," Dana Lamb wrote to this Missionary. "We were fascinated with it and got movies of their ceremony of feeding the Gods. How much each God receives seems to be in proportion to how good the Indian was that month. This ceremony did not seem to be a worship, but more a giving of thanks.

"Their use of small clay gods seems to be as symbols of the true God, just as we use symbols in our religion. . . ."

The religious teachings of the Mayas—referred to as "great things of the old ones"—were inscribed legendarily on sheets of solid gold. These teachings told of the great flood, the Son of God and other principles which coincide with Christianity.

There were prophesies, too—prophesies about the "bad people" who would die because they chose the wrong leaders and who would destroy themselves through their own wickedness. But after great suffering these people would become humble and the true writings would be shown to the world.

The complete story of the lost tribe and their religion is not known because, as Dana Lamb explained, "we were working under language difficulties. It will necessitate considerably more study of them and their beliefs before we have conclusive facts. And for the present the lost tribe will have to wait, as we are doing our bit to help out in this fracas."

The Lambs' discovery has been received by the public with a certain amount of surprise and curiosity. Where did the Mayas get their religion which so remarkably resembles Christianity? And what about the golden plates? These are questions in the minds of many people.

But to the person who understands Mormonism, the answers are simple. The religion of the Mayas is nothing more than a remnant of the true gospel which was taught to the inhabitants of the American continent by Christ, Himself, after His resurrection. The golden plates . . . well, if they actually exist in the lost city, it is proof at least that sacred records were inscribed on gold by the ancient Americans, as was the Book of Mormon. But the Lambs never actually saw these golden plates. They simply heard about them. Isn't it possible that the little Mayas, who have clung so tenaciously to the religion of their forefathers, were referring to the Book of Mormon plates, themselves;

A Voice Whispered In My Ear

EXTRACT FROM A LETTER FROM A BROTHER SERVING IN HIS MAJESTY'S FORCES.

A TESTIMONY.

"NUMEROUS incidents have occurred, which, although they may appear insignificant to anyone else, have had a definite meaning to me, and also increased my faith in the Gospel. Space and time will not permit me to enumerate all of them here, but I will mention one which I consider rather outstanding, and hope will be of interest to you.

It occurred during the recent German advance in the Western Desert. I was amongst a party of men who found ourselves surrounded on three sides by the enemy, with the sea at our backs. There was no chance of escape, only by breaking through the German lines and making a dash for it.

This we decided to do, and received orders to abandon anything which was likely to impede, or hamper, us in our attempt. I felt the urge and had the desire to ride and be with my friend who was on a vehicle with others. I commenced walking towards the vehicle with every intention of climbing aboard and travelling with it, but a voice whispered in my ear, saying. "You must not, you must not." There was no one with me who could have spoken those words, so I hesitated and pondered a few seconds.

Finally I turned around and went back to the vehicle with which I had previously been. The vehicle, with six men on it, including myself, was the only one which got through. I will never forget that night as long as I live. I prayed to be brought safely through, and my prayers were answered most definitely.

My constant prayer and desire is, that it will not be long before I am back home, once more helping in the wonderful latter-day work of our Heavenly Father.

Best wishes at all times, and may God bless the British Mission that it may prosper and grow.

LUTHER ESPLEY,
Middle East.

★

WHAT THE WORLD NEEDS.

THESE are anxious and troubled days. The wisdom of the wise is not sufficient. What the world needs more than it needs anything else is an honest belief that there is actually a God in heaven and that His power is mightier than man's, that He holds in His hands the destiny of men and nations and in His own time and in His own way He will see that justice is meted out and that righteousness is rewarded.

The God of Israel is a God who answers prayers, works miracles and overrules all things for the good of His children. Faith in His existence, in His beneficence, in His overruling power steadies the world and gives men hope, resolution and strength to carry on. Cultivate it!

—B. S. HINCKLEY.

To
Elder Hugh C. Brown

(Whom to know was to love)

No words can say
Nor thoughts express,
The feeling in each heart;
When once again
To England's shores
You came to do your part.

Not being forced—
You freely gave
Your service to our King;
To help your friends
When in distress
To you meant everything.

Your cheery smile
And winning way
Endeared you to each heart;
You truly lived
A noble life
And chose the better part

You shared with us
Our happiest hours,
Our joys, our hopes, our pain;
It was for us
You gave your life—
You shall not die in vain.

For in our hearts
Your memory lives,
A torch to light our way;
We'll carry on
Until we meet
Some bright, eternal day.

—Gladys Quayle,
Sunderland.

The Latter-Day Saints' "Millennial Star"

THURSDAY, SEPTEMBER 24, 1942

EDITORIAL

Wherefore Have We Tasted?—Isaiah 58: 3.

IN a day when tragic war encircles the globe and new trials and sorrows must be met almost daily, Latter-day Saints may well turn with renewed zeal to those principles and practices which build the Church and bring spiritual strength to the individual. Among these is the fast observance, a practice that is too often neglected or not fully adhered to, and one whose blessings and power many of us are inclined to minimize.

The principle of fasting is an ancient one. The prophet Joel instructed the people: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God and cry unto the Lord." Zechariah 7: 1 records: "Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye all fast unto me, even to me." The Saviour taught us the great principle of fasting when for forty days and forty nights He fasted in the wilderness. Paul spoke of the fourteen-day fast of those who were with him in the boat as he journeyed to the courts of Caesar.

The word of the Lord came to Latter-day Israel through revelation given to the Prophet Joseph Smith in 1831 and again in 1832. The Doctrine and Covenants, Section 88: 76, says:

"Also, I give unto you a commandment that ye shall continue in prayer and fasting from this time forth."

Brigham Young, referring to the institution of the fast day in modern times says: "Before tithing was paid, the poor were supported by donations. They came to Joseph and wanted help in Kirtland, and he said there should be a fast day which was decided upon. It was to be held once a month . . . and all that would have been eaten that day, of flour, or meat, or butter, or fruit, or anything else, was to be carried to the fast meeting and put into the hands of the person selected for the purpose of taking care of it and distributing it among the poor."

President Joseph F. Smith, in "Gospel Doctrine," tells us, "that the Lord has instituted the fast on a reasonable and intelligent basis," and that the ". . . leading and principle object of the institution of the fast among Latter-day Saints was that the poor might be provided with food and other necessities."

The prophet Isaiah recognized this value in the fast. He taught, as do all men inspired of the Lord, the necessity of those who have, sharing with those who have not; and he saw the fast as a means whereby this might be done—not in a

spirit of "strife and debate" but with a spirit of brotherly love and self-sacrifice to "undo the heavy burdens." Speaking of the principle of fasting, Isaiah said: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

Latter-day Saints are admonished to abstain from two meals one day each month and to give the full equivalent to the Bishop or Branch President as a fast donation for the care of the worthy needy of the Church. President Heber J. Grant has told us that, "The fast day donation alone, if we were absolutely honest with the Lord, would take care of the poor among us."

The difficulty with most Latter-day Saints is that while they believe in the principle of fasting, recognizing the worth of the purpose for which the fast fund is created, yet they fail to conscientiously appraise their own expenditures for meals, and are inclined to be content to contribute the amount set by the Church as the minimum amount per capita—or even less.

I would suggest that on the Sunday preceding next fast day that each mother keep close account of what she spends for the two Sunday meals, and that on fast day at least that amount be contributed as a fast offering.

I sometimes wonder how we would like to have the Lord, who provides all things, give us our portion according to our own recorded fast-day contributions.

While temporal needs make a fast day needful, the greatest value of the fast is the spiritual value. Those who have need of great spiritual strength have ever sought the Lord fasting, even as did the Saviour when He fasted in the wilderness; and many there are who attest to receiving through fasting and prayer increased spiritual strength sufficient unto their most pronounced needs.

Alma rejoiced in the spiritual power of the sons of Mosiah, declaring it to be the result of fasting and prayer:

"Now these sons of Mosiah were with Alma at the time the angel first appeared unto him; therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of sound understanding and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught they taught with power and authority of God."—Alma 17: 2-3.

Fasting engenders a love for the Lord and for one's fellowmen. Those who neglect to fast neglect to fully develop within themselves the true spirit of love for God and man. Isaiah sets forth the rewards of righteous fasting thus:

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward.

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.

—B. S. S.

From Relief Society Magazine.

The Fulness Of Times

(Continued from Vol. 104. No. 36; Thursday, Sept. 3rd, 1942.)

THE WORD RESTORED.

EPISODE 8. SCENE I.

NARRATIVE.

"And Pharoah said unto his servants, 'Can we find a one as this, a man in whom the Spirit of God is?'"

One of the most important experiences of the Latter-day Prophet, Joseph Smith, occurred in the Spring of 1829. Although safely installed in Harmony, with time and peace in which to carry on the labour of translating the Book of Mormon, the work went very slowly during the winter months. At times his wife Emma came to his rescue, and wrote to his dictation, but Emma was not well, and was burdened with household tasks, so the work of translating went lamely until the Spring. Then, one evening in April, a young man knocked at the door of Isaac Hale's home and enquired:

"Is this the home of Joseph Smith?"

Joseph Smith: Yes.

Stranger: Are you Joseph?

Joseph Smith: Yes, I am Joseph Smith. Won't you please come in?

Stranger: Thank you. My name is Cowdery, Oliver Cowdery; I have come from Palmyra.

Joseph Smith: Indeed, I welcome anyone from home.

Oliver Cowdery: I have been teaching school in Palmyra, and for a time have had the good fortune to stay with your parents in their home. I know your brother Samuel, and your brother Hyrum. Your father told me about your wonderful work.

Joseph Smith: Sit down, Mr. Cowdery. I am delighted to think you know my family. You have came a long way to see me.

Oliver Cowdery: I couldn't wait any longer, sir; I became more and more interested in you as I heard your father and your brother Samuel tell of the strange book you were engaged in translating.

Joseph Smith: Yes, I am glad you came. I have been expecting you.

Oliver Cowdery: Expecting me? Did someone send you word I was coming?

Joseph Smith: Never mind. I can explain later. But I want you to know you are welcome. Emma dear! please come here.

Emma Smith: Yes! What is it, Joseph?

Joseph Smith: Emma, this is Mr. Cowdery from Palmyra. He has lived with my family there, and has heard about—the book.

Emma Smith: And you came to help Joseph in the work?

Oliver Cowdery: It is my wish, Mrs. Smith, to serve God in that way, if I may.

Emma Smith: You have never seen my husband before, and yet you have faith in his testimony, faith enough to come all this distance to see him.

Oliver Cowdery: I couldn't help but come. Ever since I heard of the new revelation and the existence of the strange record I have been interested; I have hungered to know more, and I have had a witness that the work is true, a testimony of the Spirit.

Joseph Smith: That is what I meant when I said I was expecting you. It was revealed to me that help in the undertaking would come today. Emma, set another place; Mr. Cowdery must be tired and hungry from the journey. Later we can talk.

And later—

Oliver Cowdery: What you have told me, Joseph, has confirmed all the things I have heard about your mission, and your work. It is wonderful. I shall be glad to stay here and labour with you.

Joseph Smith: And I shall be glad to have you. You must understand, Oliver, the reward for such a service as this will not be riches, but only wisdom and spiritual power.

Oliver Cowdery: That's enough, it's all I ask. I shall work with you until the translation is done.

SCENE II.

NARRATIVE.

Thus, Joseph was supplied with a recorder to help him translate the Book of Mormon. Oliver Cowdery began writing to Joseph's dictation from the plates on April 7th. Steadily the work progressed, and soon the two men became solely absorbed in their task. Joseph would dictate aloud, and Oliver would write down the translation given.

Joseph Smith (reading from the plates): And again I say unto you,

Oliver Cowdery: . . . Unto you,

Joseph Smith: Ye must repent, and become as a little child,

Oliver Cowdery: . . . Little child,

Joseph Smith: And be baptised in my name,

Oliver Cowdery: . . . In my name,

Joseph Smith: Or ye can in no wise receive these things.

Oliver Cowdery: These things.

Joseph Smith: Now read that back to me, Oliver.

Oliver Cowdery: And again I say unto you, Ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things.

Joseph Smith: Oliver, we must stop work for today. There are things we have neglected, which must be attended to before another line is written.

Oliver Cowdery: I don't understand, Joseph. What is it we have neglected.

Joseph Smith: The very observance which we have been reading, without which we can in no wise receive these things.

Oliver Cowdery: I see, then what must we do?

Joseph Smith: Come, let us leave the house and walk into the woods; perhaps there God will favour us with a revelation of His will.

And so they left the house.

Oliver Cowdery: You speak of revelation, Joseph, but then I wonder. To think that in this day and age God reveals Himself to man, as in days gone by.

Joseph Smith: It is wonderful, Oliver. Let us kneel here in the woods and pray.

Oliver Cowdery: Yes, I will kneel with you, Joseph.

Joseph Smith: Then here—here is a beautiful spot—let us kneel together.

And as they prayed they heard a voice.

Peace be unto you!

Oliver Cowdery: Joseph! Who spoke? I see a great and beautiful light before us.

Joseph Smith: Yes, Oliver, and in the midst of the light a heavenly messenger.

Messenger: I am your fellow servant, I am John. who baptised our Lord in Jordan when He walked upon the earth. I come to minister unto you, directed by Peter, James and John, the Apostles who hold the keys of the Priesthood, after the Order of Melchizedek, which shall later be conferred upon you. At this time I lay my hands upon your heads and, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of Angels, and of the Gospel of Repentance, and of Baptism by immersion for the remission of sins. Go now, and baptize each other, under the authority which I have conferred upon you, and ordain each other in the Priesthood of Aaron.

Oliver Cowdery: Joseph, you heard it, you heard the command.

Joseph Smith: Yes, Oliver, and it must be done. Not only must the word be restored, but the blessings of the Holy Spirit must be conferred upon them that believe.

Exalted by this experience and possessing a new knowledge, they realised that as Priests they could receive of these things, that they could baptise each other for the remission of sins. Therefore, slowly and reverently the two young men went down into the water.

Joseph Smith: Oliver Cowdery, having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

And the first Latter-day Saint was baptised by immersion.

Oliver Cowdery: Joseph Smith, Junior, having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Joseph Smith: It is done, but that is not all. As we have been instructed, we are now to ordain each other in the Priesthood. . . . I lay my hands upon your head, and in the name of Jesus Christ I confirm upon you, Oliver Cowdery, the Aaronic Priesthood. Now you.

Oliver Cowdery: In the name of Jesus Christ, I confer upon you, Joseph Smith, Junior, the Aaronic Priesthood.

In this manner did the two young men, Joseph Smith and Oliver Cowdery, confer upon each other baptism and the Priesthood of Aaron, making them the first Priests of the Church which was to grow out of this latter-day Revelation, and the Restored Gospel.

(To be continued.)

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UNITY FOR THE WELFARE OF THE CHURCH AND THE NATION

(Continued from page 611)

which power might be generated that will save the nation from destruction. Therein may be found the fulness of the blessings of the Priesthood. Yesterday morning, as we assembled and heard the broadcast from that place, broadcasting to the world a message, it to me was significant of the prophecy that from this place "the law shall go forth to the world, and the word of the Lord from Jerusalem." The spires on the eastern towers of the temple are to represent the presidency of the Melchizedek Priesthood; the spires to the west, the presidency of the Aaronic Priesthood; the gilded figure of the angel Moroni symbolizes the preaching of the gospel to the world The gospel must be preached as a witness under the direction of the holy Priesthood: "Fear God and give glory to him; for the hour of his judgment is come."—Revelation 14: 7. Therein lies the responsibility of this Church in sanctifying this people and the nation, that they might be spared the judgments that otherwise might come upon them, were it not for the preaching of the humble elders of this Church.

The Prophet Isaiah comforted his struggling people with these words:

"Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

"There is no peace, saith my God, to the wicked."—Isaiah 57: 19-21.

May we return home and teach our people the way to peace —peace because they are willing to live the commandments of the Lord Jesus Christ.

L.D.S. Pen Friendship League

WE are publishing this week another list of our members, belonging to the Wigan Branch in the Liverpool District. The list is comparatively small, but every one listed is our Brother, our Sister, and our friend. Welcome them wholeheartedly into our Pen Friendship League, wishing them happiness and joy in the fulfilment of their righteous desires and aspirations

Pen Friends of our League! Will you help us to send to these members of the Church a word of cheer, friendship and happiness. Through your intelligent and diligent co-operation, you will yourselves receive not only happiness, but joy—that quality of heart and soul which can only be obtained through friendship, fraternity and fellowship.

Once more we urge upon ourselves and our members this all important duty and obligation to bring these members of the Wigan Branch, these Children of the Covenant, into the sphere of influence, activity and full fellowship and life in our Church in this Country. Can we do it? With your help, Pen Friends, we can!

Miss Joan Brindle (20), 24 Kimberley Street, Wigan.

Miss Madeline Ellison (36), 3 Jackson Street, Hr. Ince, Wigan.

Mrs. Peal Gamon (Widow), (34), 30 Hallgate, Wigan.

Miss Eunice M. Parkinson (19), 28 Rose Hill Ave., Pemberton, Wigan.

Miss May Platt (50), 58 Chorley Rd., Adlington, nr. Chorley.

Miss Elsie Rickard (40), Holt Str., Hr. Ince, Wigan.

Miss Mary Tinsley (40), 383 Gidlow Lane, Wigan.

Miss Katherine Hartley, (15), 193, Gidlow Lane, Wigan. (Jr. Lge.)

Here are some more Pen Friends who join our League with the desire to write to some of you when you have written to them. In their turn, when they do get the "Star"—some of them are miles and miles away from this country—they will write to you, too.

M.24218 Pte. O. E. Bates, c/o 149 Nightingale Lane, London, S.W.12.

M.3739 H. Sivyer, c/o 149 Nightingale Lane, London, S.W.12.

A.C.2 C. E. Price, 1615112 c/o 149 Nightingale Lane, London, S.W.12.

Vincenzo Boldrini, c/o Brossard, 1629 Columbia Rd., N.W. Washington D.C.

A/Ck W. G. Taggart (MX 109463) c/o 149 Nightingale Lane, London, S.W.12.

We are doing all we possibly can, according to wisdom granted us, to bring FRIENDSHIP, FRATERNITY, AND FELLOWSHIP among all our members in this country and abroad.

A. K. A.

District Activities

Leeds

Saturday, 29th August, was the date of the Bradford M.I.A. outing, uder the direction of Brother George Pitts. Fifteen people enjoyed a very pleasant afternoon, which was made brighter because of the music rendered by Miss E. Russell, M.I.A. teacher, who played selections on her uke.

Bradford Branch M.I.A. held their opening Social on Tuesday, 8th September, at 7.30 p.m. This was in the form of a fish and chip supper and social. Supper was provided by the Gleaner Girls. Brother Geo. Pitts was M.C. Mr. James Slingsby, a well known entertainer, recited one of his own compositions. Miss Edith Russell entertained with her uke. Out of the 56 people present, 40 were visitors and friends. Everybody present voted that the evening had been a wonderful success.

Sister Kitty Laycock spoke at the morning session of a Wesleyan Methodist Chapel, recently, on "People who Live in Air Castles." Elder Fred Laycock spoke in the evening meeting at the same chapel, upon "Where did I come from? Why am I here? Where am I going?" Approximately 50 people were present, and several commented upon the fine talks given and the wonderful principles presented.

Manchester

A special service was held in the Hyde Chapel, Manchester District, on Thursday, 3rd September, 1942. District and Branch President Elder Albert Woodruff presided and conducted, speaking on the theme of the day, "The Third Anniversary of our Entry into the War."

Newcastle

South Shields Branch Conference was held on Sunday, 16th August, 1942. Commencing at 2.30 p.m., the first session was conducted by Branch President Charles M. Ellwood, and was turned over entirely to the Home Missionaries. First speaker was Sister Ellen Peacock. Then followed a play, portraying an imaginery cottage meeting held in the home of an inactive member. Speakers here were Sisters Gwen Johnston, on the Word of Wisdom, and Myrtle Foster on the Law of Tithing. The final session convened at 6.30 p.m., again conducted by President Ellwood. Speakers were Elder Charles Stephenson, Sister Doris F. Peacock, Genealogical Supervisor, Elder Stanley Short, Second Counsellor in the District Presidency, and District President Frederick W. Oates. A wonderful spirit prevailed. The attendance at the final session was 48, including 14 investigators.

Finally a meeting of Branch officers and teachers was held under the direction of President F. W. Oates, who gave instructions and advice regarding the District project to have all officers and teachers 100 per cent observers of the Word of Wisdom.

During the South Shields Branch Conference, Brother Charles E. F. Stephenson, formerly of the South London Branch, was advanced in the Priesthood from a Priest to an Elder, by District President F. W. Oates.

Scottish

The Airdrie Branch Presidency was re-organised on Sunday, 9th August, 1942. Branch President Thomas M. Graham was released with a vote of thanks. Elder James Martin was set apart as Branch President, with Elder Thomas M. Graham as his First Counsellor. Elder Martin was also set apart as Superintendent of the Sunday School, with Brother J. McKay as First Assistant, Sister Rosenne Weir as Second Assistant, and Sister Margaret McPherson as Secretary.

A new meeting hall was opened at 136 Graham Street, Airdrie. The speakers at this session were District President A. B. McGowan, Branch President James Martin, and Sister Rose Fletcher, Lady Missionary.

Elders Robert McQueen and

Archibald Hamilton were set apart by District President A. B. McGowan as Branch President and First Counsellor, respectively, of the Glasgow Branch, which was reorganised on Sunday, 3th August.

Sheffield

The Sheffield District M.Men-Gleaner Banquet was held on Saturday, 15th August, in the Sheffield Branch Chapel, under the direction of Sister Winifred Bailey, M.I.A. Supervisor. Sixty people enjoyed a luncheon beautifully prepared, after which each phase of Mutual work was demonstrated by each Branch. Then followed a recreation period, consisting of games and dancing. A good spirit prevailed, and everybody had a splendid evening.

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PERSONALS.

CLAYTON-SMITH—Sister Phyllis K. Clayton and Elder Wm. Taylor-Smith, both of the Luton Branch, London District were married in the Ravenslea Chapel at 11.0 a.m. on Saturday, 29th August. The marriage ceremony was conducted by Elder James R. Cunningham of the Mission Presidency. Both the bride and bridegroom have completed full time Missions.

WOODTHORPE — Patricia Margaret Woodthorpe was blessed by Branch President Charles M. Ellwood at the South Shields Branch Conference held on 16th August.

KULINICH—Olga Violet Kulinich was blessed by Elder Stanley Short at the same time and place.

PATERSON — The baby son of Sister Paterson of the Edinburgh Branch, Scottish District, was blessed by District President Andrew B. McGowan on Sunday, 6th September, and given the names of James William. The blessing took place at a Cottage Meeting held in the home of Sister Percy of Edinburgh, as the Edinburgh Branch is temporarily closed.

HAYES—A daughter was born to Sister and Brother Joseph H. Hayes of the Hucknall Branch, Nottingham District, on June 25th, 1942. The child was blessed on Sunday, 2nd August, by President Samuel Pears of the Hucknall Branch, and given the name of Kathleen.

HUGO—Born 9th June, 1942, the baby daughter of Sister and Mr. Hugo of the Nuneaton Branch, Birmingham District, was blessed by Elder George E. Hunter on Sunday, 28th June, and given the names of Loretta Edith.

CATER—The son born to Sister and Brother Cater, also of the Nuneaton Branch, on June 8th, was blessed by his grandfather, Elder Clarence Gordon Linnett, on Sunday, 16th August, 1942, and given the names of Roger Edgar.

HARTLEY—Elder Clifford Hartley of Wigan Branch, Liverpool District, has been made a life member of the Genealogical Society of Utah, in return for his services in this country recording parish cemeteries and records for the Society.

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DEATH.

SMITH—The death of Gunner John Ryalls Smith, a member of the Hucknall Branch, Nottingham District, occurred on August 1st, 1942, at Congleton Cheshire. Brother Smith had just taken over the post of night guard when he suddenly collapsed, and died before reaching hospital. The funeral was carried out from his home at Bulwell, Notts., the interment being at the Bulwell Cemetery. Branch President Samuel Pears conducted the services. Military honours were given, and Lieutenant Thompson of Brother Smith's Battery, spoke of the good conduct and efficiency of Gunner Smith as a soldier. The grave was dedicated by Elder Samuel Pears.

A memorial service was held in the Hucknall Branch Hall on Sunday, 9th August.

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1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's trangression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. —Joseph Smith.

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